BLACK COMMUNITY NEWS SERVICE

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Four Black Youths Arrested

On Sunday July 19th there was some trouble at Man and His World immediately following the The Sam And Dave Show. It all begun at a dance at Place Des Nations where a black sister was assaulted by a white girl, who called her a dirty nigger. The sister became upset and attached the girl for assaulting her. The white girl ran to an Expo guard, who didn't even find out what had happened, but readily punched the sister in her face. Some of the Black brothers who witnessed the incident went to the defense of the sister, which resulted in a racial outbreak, involving mostly the security guards.

At this point the provincial police was called in. They immediately arrested four brothers and sisters. Brother Gilbert McIntyre 18, Sister Joy McIntyre 15, Judy McIntyre 14, and brother Micheal Paris 18. The first three brothers and sisters were charged with (1) disturbing the peace, (2) loitering and (3) not walking fast enough. Although Bro. Paris was arrested with the others, he was charged with (1) disturbing the peace and (2) resisting arrest.

The youths were taken to the police station at La Ronde. The parents contacted them, and the juveniles were released about 2.00 a.m. the following morning. However the adults spent the night in prison and appeared in front of the judge the following day.

The judge thought that the charges against all except Bro. Paris were rediculous and they were all thrown out. Bro. Paris was let out on $50.00 bail and his trial is fixed for August 27th.

by Maurice Tremblay

PAN-AFRICAN CULTURAL FESTIVAL

More than 4,000 Africans from various parts of the world gathered last week for 12 day, first Pan African Cultural Festival. The cutural festival is being held in Algiers, Algeria.

As expected the major speeches emphasized the role of culture in the liberation struggle. The "civilizing missions" from the Western world were denounced.

Sister Julia Herve, head of the Afro-American centre, Brother Eldridge Cleaver and Chairman Bobby Seale are among the representatives of the Black Panthers attending the cultural Festival. The presence of Brother Stokely Carmichael and the Black Panter has led the enemy to try and play up the brotherly differences that exist between Brother Stokely and the Panthers.

Perhaps Sister Julia Herve spoke for all of us when she praised the political link-up between Africa and the U.S.A. blacks. Speaking on behalf of the Black Panthers, Sister Julia went on to say they looked forward to the deepening of political links with African liberation movements.

We all hope that this cultural festival will contribute toward Black Unity and revolutionary nationalism.

by African Affairs Correspondent.

CANADIAN CONFERENCE COMMITTEE MEETS

Last week Sister Dorothy Wills attended a meeting of the Canadian Conference Committee of Black Organization with the Toronto Business and Professional men's association. The purpose of the meeting was to form tentative plans for a national family meeting scheduled to take place from October 17th to 18th. It is expected that two members from each member organization will attend along with two alternate members. (part of the expenses will be paid by the C.C.C.) and that the conference will be held at a hotel and be hosted by the Toronto Business and Professional men's Association. The entrance fee to the Canadian Conference Committee of Black Organization is $10.00 and was formed one year ago on a resolution from a Caribbean Conference which took place at Sir George William's University. The national chairman is Dr. Howard Mc Curdy and secretary is Mrs. Dorothy Wills.

Montreal member organizations to date are (a) The Black Citizenship Association, The Montreal Conference committee, and the Montreal Negro Alumini.

As a memento of the first year of it's existence the C.C.C. hopes to bring off the conference to discuss a prescribed agenda. The agenda deals with some five broad headings.

(1) The relevance of the concept of Black Power in the Canadian Context.

(2) The problems of Black Youth in Canada.

(3) A Revival of Federal Initiatives in the human rights field and related areas, and the formulation of Recommendations for future programes.

(4) A review and evaluation province by province of legislation and programmes related to equality of opportunity in employment, housing and public accomodation and education.

(5) Election of National officers for 1969-70 as well as planning of a national programme for the same year Uhuru wishes the best for this conference and the continued existence of C.C.C. in its effort at progress in the upliftment of the Black race.

Luanga Basheri

EDITORIAL
"DIVIDE AND RULE"

If we believe in Black nationalism our first duty is to recognise the fact that whether we are indigenous Africans, Canadians, American, West Indian or South American; we as Black people have a common African heritage. Many of us, either by accident or design have chosen to ignore our heritage and the result is a race of divided people. A nation can never be built if the people are divided. Should we continue in this manner, it is to the advantage of those who desire to oppress us. On the other hand unity among us will certainly bring us the power we never had and which we are now seeking to obtain.

With the inception of slavery, Black people were taken from Africa, sold as slaves and scattered all over the New World. This in essence accounts for the various "nationalities" of Black people today. In short we were divided and thought to hate our Black brothers and sisters because they are not of the same nationality even though they are black. But the hating did not end there because now we even hate ourselves and blame our own people for our sufferings and not the unpeople.

Today when we claim to have achieved black consciousness, it is sad to hear some of us make sarcastic remarks about our fellow brothers and sisters because they do not speak American, Canadian or British. The conspiracy of divide and rule must be uncovered and recognized. Failure to recognise this makes a mockery of Black Nationalism and all our efforts will be futile.

It would be quite safe to say that the white world is involved in a conspiracy against all black people regardless of their nationality. This becomes very clear when we look at the struggle of black people in North America for their freedom. In the Caribbean and South America, although it is not of the same nature, the goal is the same -- FREEDOM. Most of all in Africa the fight has reached the stage of armed struggle. In some of these areas Black people have been duped into thinking that some Black regions are free. But there are a few simple but very important questions that must be answered - who owns and controls the economy of these regions and who ditates the political policies of these regions? The answer is also simple, - the colonizer. But this is what Black Power seeks to remove, because as Stokely says: - wherever the Black Man is he is at the bottom of the ladder. This is not an accident of nature but a conscious design of the white oppressor to take control of the lives of Black people and take away what they should own and control. Given this situation should we still go around talking about who is West Indian, American, British or South American? Black Nationalism and Black Power cannot function under these circumstances.

If we project world events a few years into the future, it would seam that Black people would not even have a land to call their home. Although it is a bit of surmising, the facts are clear - white people are gradually entrenching themselves in Africa. South Africa, Southern Rhodesia, Kenya, Angola and Mozambique stand as evidence to support this theory. In the Caribbean the story is much the same, while in North America it is one of the living realities we face day by day. It is no political accident that whenever, wherever a true Black man tries to liberate Black minds and Black territory the white oppressor makes sure that he does not last too long since it is to his advantage to prevent the total liberation of Black People. The emphasis here is ALL Black people and not only a fraction of the race.

Remaining divided as a race only spells disaster for us and we have to recognise what the conspiracy is seeking to do. Black people have to unite locally, nationally and internationally if we are going to abort the white conspiracy of divide and rule. When we are unified and organised there are lots of things we can achieve with that power. Just imagine what the results would be if all the Black regions organised themselves on the economic level with all the valuable raw materials that exist in Africa, the Caribbean, South and Central America. But this would only be a dream if we cannot recognise that age-long conspiracy of divide and rule. An African is an African is an African even though he may speak 'American', Spanish or Swahili.

The issues are clear - move against them and not against our own brothers and sisters.

LETTERS

Dear Sirs:

I recently received a copy of UHURU from a beautiful black sister in Montreal. I would like to express to you my feelings about UHURU after reading the first issue. I must say that it is a highly interesting paper. The intellectual level is exceedingly high and must be a tribute to the Black community in Montreal.

Unlike many black publications it is not a mindless diatribe against the white power structure. It deals more substantively with the fundamental problems affecting our communities all over the world. I especially liked the way the articles takes a definite position based upon a black perspective Even though some of the people referred to in the articles are not known to me, it is still very interesting to notice the way the writers report the stories from a black perspective.

I would like to say keep up the good work. I only hope that the Black community in the states will try to move in the same direction that your newspaper does. Papers like yours point out the universality of being Black. UHURU.

Yours in the struggle,
Philip N. Lee (U.S.A.)

Dear Sirs:

Having been opportuned to read the two issues of "UHURU" 4th and 18th July, Black community news service. Our Biafra association of Canada is watching your principal motives with concern.

In the July 18th issue on an article, "Haile Selassie In Washington" quote it was learnt that the purpose of the emperor's visit was to seek "aid" from United States and to advise Nixon on the U.S. - Biafran policy, "Our position (Uhuru) is that the Nigerian and Biafran issue is strictly African, and must remain so. Nixon has no business having or not having a policy on Biafra."

Also on a portry "Realism" quote, we begged with withered hands they geered. They cheer, we die in Biafra.

How realistic are you about the problem of Black people? how much do you realy know about African affairs? with particular reference to Nigeria and Biafra. (I do not mean to be rude.) May be you know more than we thought but charity beings at home, if you believes in unity and peace for the Black man every where, as the white man believes in white supremacy, and thus fools blackman with Rhodesian and south African affairs.

If you are not hypocritical or trying to be, could you be more explicit and explain further, our position is that Nigerian and Biafran issue is strictly African in relation to the fact known to the whole world, that the deadly weapons killing our black brothers and sisters in Biafra are supplied and mined by British and Russians (white) etc.

They geered, they cheer we die in Biafra, these facts are known to all black nations particularly the black African nations, that they all sit back watching the total extermination of their black keeth and keen in West Africa, is that what maketh it strickly African?

I ask you, do you believe in unity that is not in unanimity? so clarify your position to the world and the black community which you represent, based on Uhuru for all, how do you think Nigerian and Biafran, blackman tragedy should be solved? And what do you propose as your start-point? (or are you going to join the chorus) ie. sit back and watch the so called white technicians in Nigeria, wipe out approx fifteen million black west Africans (Biafrans)? and until when they turned the guns to the Nigerians for identical objectives, before you know they do not support or love Nigerians not their policy (if any)? May be you will kindly reply.

yours sincerely
A.N. Edeh

July 25, 1969

Mr. J.W. O'Brien,
Vice-Principal (Academic),
Sir George Williams University

Dear Sirs:

What follows are my reflections on the "Anderson Affair", with reference to some of the finding of the hearing committee: I have not consulted any of the coaccusers and hence this may not represent their views. In the case of the evidence mentioned further this has been based only on my own experience in Professor Anderson's class, although, owing to the present circumstances I can only mention one specific overt act.

This does not represent a formal appeal, as I share the views of the other co-accusers on all your committees. Nevertheless, since I do not believe that any useful purpose would be served by continued dialogue on the Anderson Catastrophe, I merly submit this for what it may be worth to your institution.

I have always considered the two most important institutions in any community to be its Courts and its Universities. Before leaving my country I believed that Canada or rather Canadianism was the ideal, always willing to help the underdeveloped, a Country of Liberals where racism was at a minimum and one in which freedom of expression really meant freedom of expression). Hence my most naturally - a Canadian University.

I am quite sure that what I have learnt in your institution far outweighs anything that I would have acquired even in an Alabama University, and as usual at a very high cost to the Black man in similar situations. I am also quite sure that nothing you could have taught from your text books or blackboards could have better prepared me to cope with Canadianism in future. You see you have at last taken the beam from my eyes and I can see your "just society" for what it really is.

Perry Anderson has been "cleared of the charge": Mr. O'Brien don't you consider this rather amusing? Please just for one moment stop and reflect on that statement... "cleared-of-the-charge". Has Perry really been cleared? Surely on the evidence presented the man is innocent and I would have considered any other decision by the committee as ridiculous. However, I should have thought that the first concern would have been justice and fair play or rather a search for the **truth**, and not just a rush to get Perry **cleared of the charge**.

Samuel Madras presented most of the evidence which the committee considered in arriving at its decision. Let's examine this closely.

1. Madras was Chairman of the first hearing in May.
2. He lost the notes.
3. He **LIED** when he said he had investigated the charges during the summer.
4. He refused to communicate his findings to the students.
5. He tried to get the committee set up by the Science faculty disbanded - assaulting Omowale in the process.
6. He then tried to put together the evidence which we presented in May with the aid of all the parties concerned except the people most qualified to assist him in this, the accusers. Much has already been said on one (1) and two (2) four (4) and five (5). However, I wish to probe somewhat into three (3) and six (6).

It may be recalled from Dean Flynn's evidence that one of the students had several pieces of paper which he was hesitant to produce at the "Exploration", but which he mentioned on several occasions. These pieces of paper, Mr. O'Brian, represented three (3) labs from the 66-67 final term of Biology 431. On each of these I lost three (3) marks because they were handed in late. The truth is that at this so called "Exploration" I told everyone listening that after Mr. Anderson had returned these labs they were given to another white student, Mr. X who then submitted his labs at least one week later than I had done, yet no marks were deducted from any of his labs. What is also most remarkable about this is that Perry's labs were corrected by one of his demonstrators, as indicated in your report. However, in my case, he made an exception and his initials are attached to the final marks which I received (You may view them whenever you wish). In mentioning this in May 1968 I deliberately omitted the name of the white student involved, for I realised that if any investigation was really to be undertaken Madras would have to contact me for further information and the student could not be influenced to **lose** the labs etc. etc., this he never did. **Yet he investigated to his satisfaction and cleared Anderson.**

In Madras's report and evidence this incident, among others, were omitted and the reason is, of course, quite obvious, (you only have to commit one murder to get hung), any one point would have been concrete evidence of actual racist acts committed by Perry.

With regards to point six (6) why were we not consulted in the reconstruction of the May "notes" taken by Mr. Madras? The reply to this is again obvious. In the first instance any reconstruction of notes would have been unnecessary **if we were to testify at a new hearing**. However, if by some devious means we were not to testify then these notes prepared by Mr. Madras would become the most important document of the sham trial, (see committees report). Secondly, since Sam had not done any investigation as he "alleged", and had tried unsuccessfully to disband the committee, even with the use of violence, it was obvious he had something to hide and hence would not be expected to give an honest report of what really happened.

Right now it may appear that you have triumphed by getting Anderson off the hook. But rest assured that if he is really a racist, as I and all of my colleagues believe him to be, then very little you or I could could do can change that. However, I hope he realises that he may not always be fortunate enough to have the Madras's the McLeods or the O'Briens around to protect and help **lie** for him.

If Professor Anderson could find **any** two students in his class of 67-68 to truthfully say that he missed less than twelve (12) lectures I would personally make a public apology to him with regards to the **whole** affair. What is so outrageous is that even for the six (6) he claimed he missed even the Biology department was not notified (and this is borne out by the fact that not once was an official cancellation put on the lecture room). Yet he was still supported to the hilt by the Biology department and the other white students of Biology 431. It may be recalled that the committee found no one to refute his claim to having missed only six (6) lectures. Anyhow this digresses somewhat from racism and I prefer to leave his incompetence to be dealt with by the authorities concerned (please, not the Biology department) and continue with a little of the other side of the Anderson Affair... the Courts.

It is expected that in your enthusiasm to save face for your mishanding of the Anderson Affair and the lost machines etc. etc. someone had to pay, but don't you think that you have carried on this farce too far and too long? Somehow I believe that since you are only seeing the situation through Canadian eyes you are unable to grasp the full implications and consequences of the Andersón problem. You have sat back and permitted your representative to make a mockery of Canadian justice for the eyes of the world to behold. You have permitted or encouraged one of the most unorthodox methods of identification ever allowed in any court in any part of the world (the witness would look at a picture then identify the accused). In addition you have invented and fabricated evidence to suit only your ends. You have thus contributed in making this show even more comical than the circus hearing at Sir George in late January.

What is disappointing, although not surprising, is the apathetic attitude of your so called "intelligent" faculty in the whole situation as well as the members of the letal profession whose main concern was just the "fast buck", and not really a search for justice. At first I was disappointed at the student and faculty support in your favour before and during the "accupation". But as I listened to their remarks and shouts on the morning of February 11th the whole racist mosaic of your society began to unfold and for the first time I realised how futile our struggle for justice had been.

But rest assured that while we are quite aware of the outcome of your carnival, we realize like Martin Luther King, and Mahatma Chandi and H. Rap Brown, that these are the sacrifices we must make in order to rise up from the mire in which our fore fathers left us. However, please realise that today unlike Martin Luther King and Mahatma Chandi, when we shout for equality and justice we do not intend to do so from our knees, but rather from a position which would either make you fear and hate us, or respect us for the human beings that we are.

Terrence Ballantyne.

EDITOR'S / NOTE

It is regrettable that we are unable to publish all letters received due to our limited space. This however should not discourage your readers to write to "UHURU" your ideas are always welcomed and will be given full consideration.

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appreciate letters from our readers.
Write c/o The Editor

CURRENT EVENTS

Some of The Soul Spirits meet 'Tiny' of the Sam & Dave Show. (left to right, Viola Walton, Joy McIntyre, John Lee, 'Tiny', Penny McIntyre, Judy McIntyre.

BLACK YOUTHS SUMMER PROJECT

On Saturday June 26, the Soul Spirits held a street dance on Canning Street, which turned out to be quite a success, despite the threat of rain Brother, Ira Parris supplied the latest in rhythm and blues and also emceed the dance. He donated over six hours of his time to the dance, and deserves a hearty thanks. Refreshments for the dance were provided by the Coca-cola and Pepsi companies.

The Soul Spirits is the name of a group of teenagers. There are approximately thirty registered members. The group is organized under the auspices of Negro Community Centre. A sum of one hundred dollars was appropriated to finance the organisation of a program for the group, but money for transportation and others expenses have to be provided by the members of the group. For examples the money that was collected at the last dance, will finance transportation for future outing.

To this date the Soul Spirits have been picnicing on several occassions to Man and His World, specifically to see the Sam and Dave Show. The boys go rowing twice a week at the Chomedy Boat Club and tennis games are now being organised.

The Soul Spirits have also been invited to the Odanak Reserve, and plan to make this trip sometime in August. Two counsellors were hired on a part time basis to help the group with the program. They work with the group for a minimum of one full day a week and that is usually on Sunday. The members of the group originally wanted to hold their meeting in the Center, but the officials of the Center advised them to organise out-door program since they were not willing to allow the group to use the facilities of the Center. Now that the counsellors are supervising these weekly meetings, they are held in the Center, on Wednesdays at 8.00 p.m., when the weekly activities are being planned. Our next perty is scheduled for the latter part of August.

We are appealing to all the brothers and sisters who are interested, to phone 731-5294 for information about joining the group.

by Jim

PHILIPPE FILSAIME SURRENDERS TO POLICE

On the night of Monday 28th Philippe Filsaime reported to Station precinct number 1, where warrant for his arrest had been issued in connections with an iccident in which a Haitian flag was burnt two weeks ago at Man and His World. Mr. Filsaime was detained for the night and at 10 o'clock on Tuesday the 29th, appeared in front the Judge on a charge of arson. The judge smiled and allowed Mr. Filsaime out on a $50.00 bail on a suggestion from the defense lawyer Mr. Bernard Mergler, who suggested that since the flag only cost 50 cents then the bail should be $50.00 The preliminary hearing was set for August 6th. Prior to Monday July 28th Brother Philippe's friends and family's homes have been raided and seached throughly by police. In all these instances the police have entered the house without a search warrant. At Philippe father's home in Montreal North, a group of policemen led by Sergeant detective Michael Allord burst into the house. Here, Philippe's father and brother Ray were questioned and intimidated. Mr. Allad told them that Dictator Paper Doc of Haiti had sent an official note to Ottawa asking that Philippe be extradited and that Ottawa was putting pressure on Quebec authorities to have him sent back as soon as he was captured.

by Staff Reporter

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CARIBANA '69

This year's Caribana festival will be held in Toronto this coming weekend, August 2nd.

This, the third of the annual Carnival parade, will be bigger than previous years, with more than 10 Carnival bands in the parade. There will be prizes of $4,000.00 for various categories of Carnival competion.

This, as explained by Cariban Chairman, Lawyer, Charles Roach, is an effort to make a cultural dent in Toronto life, and Cariban '69 is an exposition of the best in West Indian art, theatre, cooking, handicraft and literature. There will be some of the greatest exponents of Calypso, Rock-Steady and Folk music and dance of the islands.

Some of the attractions will be a grand semi-formal ball, a carnival pageant, and Caribana island displays.

Don't be left out of Toronto's funtime. Move on to Caribana '69.

Reprint

SOUTH AFRICA INCREASING HANGINGS

Pretoria, South Africa.-

South African judges are keeping the hangman busy, defying a world-wide trend toward abolition of the death penalty.

A leading law authority estimates South Africa hangs one out of every two criminals executed in the whole of the non-Communist world. Nearly all are non-white.

Last year, the gallows were used 119 times at Pretoria Central Prison, where all South African executions are carried out.

Offences liable to the death penalty include treason, murder, rape, armed or violent robbery, child stealing and certain crimes under the Terrotism and Suppression of Communism acts.

In spite of a long list of capital crimes, most hangings are for murder. Major political offenders are usually given long prison sentences.

In 1942, there were only 12 executions. But since then the number has increased steadily and in the last 25 years the death sentence was carried out 1,419 times.

Government insistence on retaining capital punishment has been sharply criticized by a University of South Africa law expert, Mark Thompson.

"At the moment, on the average, the shocking fact is that a man is put to death once every three days in the Pretoria Central Prison," he wrote in the university's law faculty journal.

Thompson claimed the increase in executions during the last 25 years outstripped the population growth rate several times.

REPRINT

Referendum in Zambia

by African Affairs Correspondent.

The Africans in Zambia last month voted in favour of taking over the mines. Zambia is the second largest producer of copper in the world. The copper mines however have been owned by foreign capitalist interests. The foreign interests are mostly British and Americans. Africans working in the mines as labourers earn less than $15 per month.

When Zambia became independent four years ago, Britain wanted a clause in the constitution against the takeover of the mines by the Africans. The ruling U.N.IP, headed by President Kaunda asked the population in a referendum for the power to change the British made constitution. The population approved the take over of the mines, but the actual take-over has not taken place.

We wish the brothers and sisters success in the task lying ahead.

ZAMBIA CHARGES PORTUGAL

The United Nations security council censured Portugal for her aggression against Zambia on July 28, 1969.

The resolution censuring Portugal was presented to the United Nations by Algeria, Nepal, Pakistan and Senegal. Eleven nations voted for the resolution, four (United States, France Britain and Spain) abstained from voting .. The resolution also demanded that Portugal stop violating the territorial integrity of Zambia and to release and repatriate immediately Africans, that is Zambians who have been kidnapped by Portuguese forces from Angola and Mozambique. The world organization clearly asked Portugal to stop the piracy committed by her military forces and to return the property already taken.

The censuring of Portugal follows the raids made on Zambian territory in which three Africans were KKILLED, by Portuguese military forces, presently carrying on a colonial war of aggression in Angola and Mozambique. There are more than 70,000 Portuguese troops in both Angola and Mozambique. Portugal has the support of her NATO allies in this imperialistic war of aggression. The United States and Britain supply Portugal with Modern military equipment. This is not the first time Portugal has been charged by an African nation. Two years ago such a raid on the territory of the United Republic of Tanzania led to the arming of the Tanzanian citizens.

The Portuguese aggression raises two important points. The first is the importance of a strong black military power, which has often been talked of. The enemy could not make such adventurous aggression if he knew there was a strong black military power which can be pit to use if a fellow black nation is invaded.

The next question is the need for black power in a reorganized United Nations. The resolution censuring Portugal was watered down so that it could be accepted by some liberal white nations in a white power structured UN security council. It even risked being vetoed by any of the so-called great powers. Five nations have veto power in the UN security council, none of them black.

The United States has two "veto power" in the security council. One of the U.S. "veto power" is disguised under Chiang-Kai-Shek. Two others with veto power are also imperialist powers like the U.S.,A. Both these, France and Britain have in the past used their veto votes on colonial questions.

Either the United Nations must be reorganized so that non-white nations have equal power or the latter must form their own alliance. The memories of theCongo crisis are too fresh in our minds.

by Stanley Chiwaro

BROTHERS & SISTERS SUBSCRIBE TO UHURU

Write c/o The Editors

FEATURE ARTICLES

ON THE IMPORTANCE OF BEING BLACK

A new era has dawned, and many North American whites are frightened, confused and disoriented. Suddenly, after so many decades of suffocation under the cloying blanket of a gelded white civilization, 'Black' has not only become politically all-pervasive, but also ubiquitous in the jargon of the imitative white New Left and their reactionary elders. It is even "in" among the "swinging set". Some whites "try to play it cool." Others seek to "jive" and "groove" to the deep thunder of harmonious "Afro-Blue laughter". Yet others are to be found "soothing their souls" while stuffing their mouths with "messes of soul food". The frenzied discovery of the pulse-heating, tension-releasing beats of the music of Black peoples has even resulted in the curious paradox of a whole generation of emotionally-repressed white youths diligently trying - a bit ludicrously - to "learn" to dance with the swivel-hipped ease and undulating grace of Blacks caught up in the rhythmic abandonment of soul music. "Walking hard" with loose-swinging, fluid arm movements, "giving the high sign" and "signifying" are no longer enough; by **anno** 1969 whites are even found "playing the dozen" - **white** motherhood is no longer safe from aspersion! Meanwhile a whole castrated white civilization crouched in the cramped attitude of sterilized Puritanism seeks to overcome its impotence through a perfervid fascination with Black sexuality and "promiscuity".

How shall we explain this apparent "revolution in culture"? Can an intelligible pattern be discerned to illuminate this welter of bewildering social phenomena? Why the sudden shift in attitudes? It used to be "Black get back, and white you're all right!" Black used to conjure up in the mind images of "sinful guilt" and was regarded with disdain by all established and would be members of white society in North America. Instead now the whole "generation gap" has been explained in its profound sense as the ineluctable necessity to come to terms with the reality of the Black fact. What are some of the answers to these perplexing problems? Have we really entered a new era in the history of North America?

Yes, emphatically - for despite the continued obtrusive existence of many "Negroes", the age of "Negro History" has finally succumed to the ravages of advanced degeneracy. The era of Black History has dawned, and in the United States that means political revolution and national liberation for the 25 million "souls" of the oppressed Black community.

White acquiescence in and appropriation - at little cost - of the more "swinging" and harmless aspects of Black cultural nationalism - for that is what the recent surge of interest in Black expressions from the worlds of music, food, sex, clothing and history represents - is nothing more than a political surrogate, a hypocritical manoeuver to avoid the dangerous implications of real Black **political** nationalism. For 'Black' is properly a **political** term and implies the emancipation of Black peoples everywhere from the putrid controlling hand of white racism. It signifies a purge and a purification in the course of a struggle, the means of which are tailored to counter and defeat the violence of white oppression in all its forms and aspects, subtle or crass. In the "Yankee republic" this purge indicates no less than the emergence of the subjugated Black masses into the full light of separate nationhood from the dark depths of the monstrous political cocoon of the United States of America. Purification refers to the recovery of the Black patient from the half-millenium old crippling mental disease of subordination to whites.

"Black" is essentially a political term, for its consequence is a militancy that expresses not only the vitality and will to prevail in the Black community, but is also the irreplaceable means by which Black manhood is reasserted. The assertion of Black militancy is the sign of the historic failute of a repressed and constipated white civilization to negate Black virility, the hallmark of the inability of the progeny of Europe to reduce the children of Africa to the level of their own neuter frustrations. The two-headed enemy of Black freedom and the chief political target for the Black revolution have always been the Siamese twins of the economic exploitation of Blacks by whites and white racist ideology. And in the United States the only political settlement compatible with the complete neutralization of white racism is separate national existence for the 25 million American Blacks, a fully independent Black nation-state in North America freed from U.S. tutelage. The Black militant claims to epitomize the virility of the generality of Black manhood. It is not reasonable to assume therefore that he will not seize his freedom as it pours smoking from the barrel of whatever weapon is required to reaffirm the human dignity of Black people.

Black nationalism has been construed to mean a crude "put-down" of both white liberals and the conservative Christian "friends of the Negro". Crocodile tears are shed by thin-skinned white liberals whose sublimated racism has been aroused by the new refusal of their Black acquaintances to accept the humiliating designation of "Negro". Bleeding-heart white Christians lament the ingratitude of certain Black militans while dreaming with nostalgia of the "era of racial harmony and solidarity" during the "Civil Rights Movement". Even American Jewry pleads dismay at the force of Black anger with the economic exploitation of the ghettoes by Jewish businessmen. Need these erstwhile "friends" and "patrons" of "Negroes" feel so much fear and perplexity? Yes, for we have reached a parting of the wearying reformism, "go-slow" moderation, and piece-meal charities that once seemed to satisfy the Black community have been thrown into the waste-basket of history. As Black people raise strident voices for freedom and tear away the hideous grimaces of their dehumanized masks, their former white "friends" scurry to take refuge **en masse** under the warming blanket of fetid white racism. They discover the racist "wisdoms" of an Eric Hoffer but call it "ethnocentrism" to slave their guilty consciences. With growing anxiety they peer around them in search of the gentle, "responsible" "house niggers" of the good old days who wanted nothing more in life than to have their woolly heads rubbed by "old Massa". In utter desperation a few of them seek to rewin their lost "Negroes" by espousing the demand for a totally integrated society with equalitarian inter-marriage. But even in this they are too late, for Blacks in the United States are realizing that the integrationist ideal was not only utopian but a downright plot to blunt the hostility of outraged Blacks while foisting upon them the sub-human model of an imitation white man. Crude or otherwise, the put-down is real. We **have** reached a parting of the ways. All those whites who are sincere in their expressed with to befriend the Blacks and defend human freedom should not only accept Black culture in all its rambunctious sensuality, but must also come to terms with the Black nationalist ideal while themselves striking blows for the root-and-branch eradication of the white racist social system. All those who do not, reveal themselves in their true guise - as the enemies of Black people. Locked thus, like lovers in the tense embrace of estranged partners whose intercourse has become a reciprocal infliction of pain, white society and the Black community in America have arrived at that point in history where they will either separate affably or fall into the holocaust together.

Being Black is to be the agent of revolutionary change in 20th century America. Thus there is a profound sense in which **Black** as such is not what is beautiful. It is **Black power** that is beautiful! By itself a dark-hued skin is not the criterion of Black pride. Only Black militants have earned the right to be proud.

From all Black militants to all Black people everywhere: do not succumb to the enervating temptation to entangle yourselves in an endless round of explanatory discussions with white Liberals and reformers - your time is better spent in direct action to free the Black community!

From the whole Black nation to all white radicals: no matter how revolutionary-sounding, rhetoric alone can never shake the bulwarks of the white racist Establishment - enough talk; do something!

From one Black man to all white racists: I offer you no solace - the gravedigger of history stalks your treads.

by Dr. C.J. Munford

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LAW AND ORDER

HOW DOES THIS CONCEPT RELATE TO OUR PEOPLE?

DEFINITION

From the beginning of slavery, our oppressor has always been concerned with the question of maintaining "law and order". From the 16th century-European Colonial governments - to the period of constant slave revolt prior to "emancipation" - to the period of natural rebellion and our international cry for self-determination and freedom, the oppressor has always been very much worried about the physical and psychological imposition of "law and order." In order to fully perceive how this concept relates to black people, we need to first of all establish just what is law and order". Webster's New World Dictionary defines law as all the rules of conduct established by the authority or custom of a nation, and order is defined as a definite plan; system; law of arrange. With these basic definitions in mind we will now proceed to analyse law and order as applicable to black people in the North American experience.

THE DEVELOPMENT

In 1619 the first Africans were raped from Africa and brought to the Americas in chains, for the purpose of shedding his blood and sweat to make the Industrial Revolution possible and to lay the foundation for the wealth of the western world. During that period of physical bondage (250 years) the overall order was captialism but more specifically where the black man was concerned, the order was slavery and the law, white supremacy. The black man had no rights as a human being. It was not compatible with Christian teachings to enslave and mutilate your fellow man. Christianity accomodated this contradiction within the over all ideology of white nationalism by reducing the black man to a level lower than the human species (homosapiens). The trade in human cargo from Africa within the capitalist order benefited the white man and resulted in the extermination of over 50 million black people.

THE ISSUE WELL-DEFINED

Our forefathers were faced with two choices (1) submit to the oppressive law and order and remain as slaves or (2) resist and be branded as law breakers and suffer the punishment of the law if caught. Our people resisted utilising different methods of struggle against this most inhumane order. Nat Turner, credited with killing sixty (60) of his white oppressors, was caught and hanged for his disregard for law and order. When large numbers of slaves began to run away from the plantation, and the racist order which depended fully upon their free labour was being threatened, the white man's congress quickly passed the Fugitive Slave laws which made running from your white master a federal crime, and branded all freedom-loving slaves as dangerous, militant law breakers. The law enforcers, organised on the basis of white mobs, rifle clubs, bounty hunters etc., were employed to maintain the law and ensure the order and our people were hunted down by dogs and armed police. Shooting, lynching and hanging became acceptable forms of slave control.

WE MUST FACE REALITY

In all the many documented historial instanees of lynchings etc, designed to prevent slaves from making a run for their lives, the actions of white people, although ruthless, racist and in every way counter to the laws of nature were well within the realm of law and order as defined by the ruling capitalist and slave holding classes.

SIR GEORGE WILLIAMS

No racist society will make available within its own structure the tools which can be used to bring about its destruction. The history of the black revolution in North America demonstrates very clearly that "normal" channels close most suddenly when protest centers on any of the vital power relations in the

Cont'd page 6

PIANOS

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SUMMER DANCE WITH A DIFFERENCE

Sponsured by Biafra Association of Canada, Canairelief, International Comité Céutre le Genocide etc.

Date: Saturday 16th August 1969.

Place: UNIVERSITE DE MONTREAL
social centre
Blvd: Edouard Montpetit, Montréal.

Band: HAITIAN DANDIES FROM OTTAWA.
Blended with African Highlife music for you continuous entertainments.

The Brother On the Corner

It is very encouraging to realise that the majority of the black people, read and enjoy UHURU. This is evident by the enthusiasm with which they buy the paper. There are still a few who are still lost, and could only accept what the white man tells them. Namely that Black Power means violence. For these few I would like to emphasize the fact that Uhuru "The Black Newspaper" is definitely a very positive example of Black Power. The idea orginated from black people after they had fully recognized the need for a newspaper. The money for the newspaper came from black people. Now we have a paper that is controlled by the Black Community, and there is no doubt that we fully support Uhuru. As we are on the third issue of Uhuru it would be well to remind ourselves that Uhuru has to do a job that no other newspaper has done. Besides supplying the community with news about black people and advertising black business, we have to use Uhuru to educate each other. We will all agree that we have been deprived of the basis knowledge of ourselves and other black people for such a long time, that there are still some of us who do not yet know what we are or who we are, and particularly why we are in the situation that we are in.

"I'am not Black, I am Coloured" - This would give you an example of what I am talking about. A few days ago I attempted to invite a black man to the rally. In explaining to him that the purpose of the rally is to teach black people about themselves and about other black people, so that we will unite with each other, he came up with the usual statement. "I'am not black 'am coloured". I asked him who told him he was coloured. He said he just knew it. "well since you are coloured," I said "what colour are you? Pink, green, white or black." He had no answer. I asked him what race he belonged to - Indian, Chinese, White or Black. He admitted that he was a member of the black race. I had to explain to the brother that we are the only people who do not identify with, and are not proud of our race because the white man taught us that black was inferior and therefore you would feel inferior when you say that you are a black man. Actually you should feel inferior when you call yourself a coloured man. To me it sounds as though someone bought a bottle of dye and coloured you, just as they would colour a sheet or a piece of material. I have seen Chinese that are as white as Caucasoids, yet it would be an insult to refer to them as white or anything else but Chinese. It is because these people identify strongly with their race, hence they are so well respected. The white man realises that black people belong to a powerful race, which he has tried his best to destroy. Having failed to destroy the race, he tries his best to convince black people that to be black is to be inferior. This is specifically the reason why so many black people refer to themselves and other people as coloured or negro. If we all knew our history which teaches us how proud and powerful our race is, we would be greatly insulted when people refer to us as coloured. The brother agreed and promised to attend the Thursday rally.

"Black People cannot Unite"

On another occasion, I offered Uhuru to a black man. This brother was proud to be black, he brought the paper, but he was hung-up on the usual statement - "Black people cannot unite". I am sure most of us are quite familiar with such a ridiculous statement. I asked the brother to explain such a statement. Again the usual complaint came up- "Many times I meet black people on the street, or on the bus. I would go out of my way to greet them, but they would purposely turn the other way". I asked him why he thinks black people be have in such a manner. He said he was puzzled as to why they behave so strangely. I had to remind him that the system under which we were brought up, is one which teaches black people to respect and trust the white man, and to hate and mistrust the black man. Unconsciously the individual who refuses to say hello to another black person, is actually convinced that he or she is worthless and inferior, consequently he can only regard his other black brothers and sisters as being worthless and inferior. In spite of all this, **we, should always think in terms of the enemy who is the white man, rather than in terms of fellow Jamaicans, Africans, Barbadians or Black Canadians. We all have a common problem, no matter what part of the world we live in.**

More important, when the chips are down and the enemy reveals his true self, we would not only be glad for a warm greeting from fellow blacks but we will be seeking the protection of each other.

Just to sit back and say that black people cannot unite would amount to saying that black people are not people. First we need to recognise the need for unity. When this need is clearly outlined then, nothing should stop us from achieving total unity among our race. Of course we have to understand that it is the duty of every black man and woman to try to repair the damage that our white slave-masters have done and are still doing to keep black people disunited. For example Brother Malcolm reminds us in one of his books; that it is the white man who do not want us to unite. In Africa the white man teaches the Africans that the blacks in America are inferior to them, while in America he uses his T.V. and education system to promote the lie that Africans are savages and cannibals. This way he has created a situation whereby we do not want to identify and unite with our black brothers and sisters in Africa, but we are fighting to identify with people who has nothing in common with us, they do not even look like us.

by Brother Omowale

SOCIAL CORNER

One of the many fashions at the Afro-Caribbean and trent Afrodisiac shops.

"A JOURNEY BACK TO AFRICA"

It was a wonderful experience for the black community in Montreal as the Black Citizenship Association presented "A Journey Back to Africa" on July 20. The event, which took place at the auditorium of the Union United Church, was fairly well attended.

The programme, co-ordinated by Margaret Lewis, got underway with a speech by Sister Dorothy Wills, who, as president of the Black Citizenship Association, welcomed the patrons on behalf of the Association. In her welcoming speech, Sister Dorothy outlined the aims and goals of the Association. As an example of what her group seeks to do, she referred to the incident of having to bail a black father who had been imprisoned for almost one year because he could not afford to do so himself.

Sister Dorothy was followed by the secretary of the Association, Brother Lovell, who introduced the moderator of the show -- Mrs Iris Mc Cracken -- vice-president of the Montreal Negro Alumni group. After this the show quickly started with the reading of the poem "Black Brother Speaks" written by Keith Barrett. This was followed by a display of fashions which, though ostensibly African, were at times described as a compromise between the African and Canadian look. If at times the show failed to impress, it was because of this dilution of truly African fashions by the western influence.

After an interval of about ten minutes the show resumed with another recital of a poem. The second portion more or less duplicated the first with a variety of men's and women's fashions, with the emphasis on more formal wear. The show ended with a display of African dancing by members of the original Expo group from Trinidad and Tobago.

Apart from the aforementioned tendency to include within the scope of "African Fashions", other fashions which could hardly be described as being typical of Africa, the show seems to have been a success. The true success of the show however will depend on the degree to which it made an impact upon the black community in its attempt to promote an awareness of black businesses. The success will also be based on the extent to which the black community patronizes the Afro-Caribbean and Trent Afrodisiac shops, from which the fashions were selected.

In its attempt to draw the attention of the black community to black businesses and away from the big businesses which capitalize on the Afrolook, the show was a worthy endeavour. It also brought to the forefront a leading black designer, George Morris, of whom a large section of the black community might have been unaware.

by Roosvelt Williams

One of the sisters socking it to Sam and Dave.

SAM & DAVE MEET THE YOUTH

The white world has once again shown us that before anything thay do can be successfull the black man has to make a vital contribution.

This has been exemplified by the presence of two leading soul singers - Sam & Dave at Man and His World. The two brothers hail from Florida, U.S.A., were accompanied by a 14 piece band made up of brothers from different parts of America.

The Sam & Dave band in itself displayed several unique features never before seen in these parts. For one, they did not wear a strict uniform but instead each brother was doing his own thing as far as dress was concerned. Again the band displayed a host of routines that added to the electrifying performance of Sam & Dave. Even the manner in which they came to and left the stage was unique.

From the time the two stars Sam & Dave came on stage they laid it on and this developed a communication between the Black Youths and the Stars. It was a beautiful spectacle to admire - Sam & Dave our of oppression relating so strongly to their black brothers and sisters who at this time were dancing and singing all over the place. Meanwhile the oppressor's sons and daughters just grimaced in contempt. But from all appearances Sam & Dave loved the reaction of the Black youths because they came on even stronger as the show progressed with lots more dancing and soul sounds.

This is the way it should always be - Black people relating and loving what is theirs and not allowing any white people to do it for us.

In that group of youths they were some from America, Canada, West Indies and South America but whether they liked it or not they were all Black and acting as one. That's only one aspect of Black Power for you, baby.

by Staff Reporter

OUR HERITAGE

AFRICA DURING THE EARLY COLONIALIZATION

THE STORY OF MOSHESH (1790-1870)

Many nations fled Chaka and the Zulies during the period of their expansion 1812-36. One of these, the Basuts fled into the Drakensburg Mountains. Their chief, Moshish realized the potential that Chaka's actions had for his people. Thus, he withdrew to a fertile plateau which was difficult to approach and easily defensible. There he trained his warriors, and unified all the fleeings nations under his rule.

In 1836, the Dutch (Boees) invaded his country. Using guerrilla tatics of hit and run from a strong centre, Moshesh constantly raided the Dutch, carrying away large numbers of cattle and devastating isolated farms. In 1843, the British, protectors of the Dutch, sued for peace. and a treaty was signed.

Moshesh immediately invited missionaries from all the European churches to come and "civilize" his people. He, however, **refused** conversion. The missionaries were to serve as publicity agents in Europe for his nation, as well as a further form of defence. Their physical presence, and the "shield of christianity/civilization" for his people.

Knowing the whiteman would soon attack-despite the treaty (c.f. their actions against the Real Indians in N.A.) - he struck first, raiding the Boers for 10,000 head of cattle and 2,500 horses. A preliminary Dutch/English force was sent against him, and the massacred them.

The British then sent a force of 3,000 picked white regulars, artillery, and a large force of negroes. They demanded the cattle. Moshesh playing for time sent 3,000 head to them. Impatient, the enemy broke into 3 units and attacked. Moshesh, with 20,000 men descended and slaughtered them. Only a thunderstorm allowed the fleeing rabble to escape.

Immediately, Moshesh sent a letter to the beaten British general "begging for peace, " and "praising his fighting spirit". At the same time he sent messengers to the surrounding Black nations telling them of the great Black Victory over the white. Thus, he allowed the whites to "save face", gave himself time to reorganize, as well as tellings the thruth to his race.

His next moves were to destroy the negro tribes that had supported the whites, and to begin again his raidings of the Dutch. Finally, a few years before his death he made yet another master stroke. Being responsible for his people, and realizing that a united white attack must shortly follow his death, he placed the Basuts under the protection of the enemy - The British. Thus he prevented his enemies unification, promoted his nation to thelevel of the Boers (in European eyes), and set one enemy to watch the other.

There is much that present-day descendents of this was victorious Black King can learn from this brief outline of his life. There is his love for his people; his unification of diverse "tribes" against a common enemy (and his provision of justice/morality); the establishing of a strong defensible center or centers **before** attacking; and the use of **both** diplomacy and well-thought out action. He will long be a part of our glorious heritage.

by David Cox.

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LAW AND ORDER

Cont'd from page 4

society. Black Liberation movements have gone from the most benign of tactics (i.e. the 'we shall overcome era" of Martin Luther King) to those that are more realistic because of the intransigence of established racist power. The February 11th confrontation at Sir. George Williams University started with one simple legitimate complain by six black students against the unjust, practices of a biology professor. Conviction of that professor, however, would have exposed not only the racist in question, but of course and more important, would have further uncovered the reality of Canadian racism. The authorities therefore with active cooperation from the established law enforcement agencies, moved in to defend the racist order. The complaining students have now been branded as being criminals while the professor is free. But still more shocking is the fact that the Canadian government who profess to be buildings a just society, is arrogant enough to even refuse to set up a committee to investigate into the entire incident.

OUR RESPONSIBILITY

Today our people must understand, as our forefathers did, that it is our human right to resist oppression by any means necessary. When an order is strutured to suppress us, and laws which erodes our dignity as men are made and changed accordingly to further maintain that order, it becomes our inalienable right to redefine our own priorities in our own image. When it becomes natural for our people in North America, Anguilla, South Africa, Angola, (Rhodesia) Zimbabwe, Magambique etc. in the name of saving the world for "democracy" and "christianity", and there is no other judge over us than the white constitutional authority with their police and then conscience, then the choice is clear-lawlessness versus law and order, freeman or slave, liberty or death, freedom for all or freedom for none. There is no longer a middle ground; we must stand against that official violence or become partially responsible for it. The time is now, the choice is ours.

by Feature Writer

FEATURE ARTICLES cont'd

THE THURSDAY NIGHT RALLY

Every Thursday night at the U.N.I.A. Hall on 710 George Vanier St., Black People meet to discuss many common problems.

Gunnar Myrdal once said, "American Negroes, in attempting to integrate themselves into American Society, have had to pay the price of forgetting their historical heroes and martyrs." Well, on Thursday evening we re-line the History of Black People who have made positive contribution to the letters, arts and sciences. We have opened the pages of the exploits of Nat Turner, Gabriel Prosser, Denmark Vesey, Marcus Garvey, Chaka etc. It is very obvious that a race without (the knowledge of its history is like a tree without) roots. Do you want to know the facts of the Black Man in Canada, not found in the present text books? Learn the true picture of Black Power. If you are, we hope to see you soon at the Thursday night Rally.

SUPPORT YOUR COMMUNITY PAPER

COLUMN

HISTORY OF BLACKS IN MONTREAL

ANGELIQUE

Angelique, a female black slave, about to be sold, sought revenge against her master, so, one April night in 1734 she set fir to her owner's house. Several buildings were destroyed and Angelique was arrested.

She was brought to trial, found guilty, and was sentenced to be executed on June 21. Before she was executed she was tortured until she confessed her crime. After that she was driven through the streets in a scavenger's wagon. On her, hung signs "incendiary", a burning torch was placed in her hand. She was then taken to Place d'Armes and made to knee at the main door of the parish church. She had to declare her guilt and ask for the King's pardon.

One may question the severe form of punishment, but in that period of history whether slaves or not, the offenders were made to suffer terrible penalities for their crimes.

QUESTIONS AND ANSWERS

Question - Who is Charles Drew?

Answer - Dr. Charles Drew was a very famous black man. He achieved his fame specifically on account of his outstanding contribution to medicine. Along with his great ability as a medical scientist and surgeon, he also excelled as an athlete. He was not quite fifty years, when his splendid contribution to medicine helped to save the lives of thousands of people during World War II.

Charles Drew was born in the year 1904, in one of the American States and was the pioneer in the technique of "Blood Plasma Preservation." Before his time, there was no efficient way to store large quantities of blood plasma for use during emergencies. With the introduction of Blood Banks in which blood plasma is stored, severe emergencies are overcome through blood transfusions.

Dr. Drew attended McGill University where he secured first prize in Physiological Anatomy. He also established records in track events which were unbreakable for years.

Unfortunately this great black man met his death at the early age of forty-six. While driving, he fell asleep at the wheel, and had a serious accident. He remained alive for a short while afterwards but never regained consciousness. Dr. Drew's death was a great loss to the black race.

by Brother Roy States

France Invades CHAD

France has for the third time sent more than 2,000 troops to restore a neo-colonial puppet regime of President François Tombalbaye in the Republic of Chad.

The past few months have seen the Chad National Liberation Front (FROLINAT) led by Dr. Abba Siddick, step up its efforts to bring about true independence to the oppressed Africans of the Central African country. Under the so-called Franco-chad defence agreement, France does not only officer the army of Chad, but she can intervene militarily to maintain a pro-France regime. This neo-colonial link is very prevalent between France and most of her former colonies in Africa. The independence of these countries is a mockery to the black man. The Africans remain underpaid slaves without any real self-expression. Only a strong united Africa can eliminate such neo-colonist designs.

by African Affairs Correspondent

DEAR SISTER

Dear Sister

While visiting New York a few days ago I saw a Black cop with so much hair on his head that his cap could hardly fit or rather sit on his head! What do you call a Brother with an Afro and a police uniform?

Amused

Dear Amused:

I would call him a cousin with "an afro on his head and nothing on his mind". (quotation comes from a speech by Brother H. Rap Brown). Anyway someone told me the other day that even cousins have to eat to live.

Dear Sister:

Will you kindly do me a favour and tell these young negro children to take things easy? Afterall things are much better than they were twenty-five years ago and they are getting better everyday. What do they think all this talk of violence will achieve? God knows they won't get anything out of "pushin and shoving" their way around.

Patience

Dear Patience:

I don't have to tell the young negro kids anything of that sort. They are just as happy and content as you are. They have a comfortable place in the white man's society and are sitting back looking forward to the day when they will even have a better place. However, if you are talking about our young Black Brother and Sister, they wouldn't listen to anyone who told them to "cool it". Furthermore if they're only talking violence you have nothing to worry about.

Dear Sister:

My boyfriend is an Afro American in the U.S. Airforce stationed at Plattsburgh Air Force Base. (yes I know that counter-revolutionary, but he joined before he got his mind together). Anyway my parents, good upstanding West Indians, refer to him as my no good American playboy. They insist that I get myself a nice West Indian Student.

I have nothing against West Indian brothers but I happen to have a boyfriend with whom I'm in love. I don't want this conflict to continue with me an my parents. Help me???

Two Loves.

Dear Two:

First you should get your parents to attend the Black history classes at the U.N.I.A. on Thursday nights. If they don't respond to that explain to them that the origin of all Black people is Africa. There is no such thing as West Indian and American. We're all just Black People. Today Black people all over the world are striving for Unity and Love amongst ourselves.

If your parents find your boyfriend and other brothers from the U.S. a little less dignified or a little less proud than their West Indian Brothers, it is no fault of their own. Blacks in the West Indies have not been as culturally deprived as those from Raceland, therefore as a result the Brothers from the West Indies sometimes appear to be more sure of where they're going.

SPORTS SECTION

TEST CRICKET

The West Indies went down to a 32 run defeat in the 3rd and final test match in england, courtesy of some deliberate, racist decisions by white English Umpire Elliot. Set to score 303 runs for victory in 2 days, the West Indies was soon in a commanding position poised for an easy 7 wicket victory with the score at 221 for 3. Guyanese born Batsman Basil Butcher, playing in the last test match of an illustrious career, was then on 91, confident of completing his century and leading his young team to victory and a tie in the series (1-1). At this point, Butcher was given out, caught (by Elliot) off a ball that struck his shoulder. (As the film of the game substantiated). This decision, coupled with a similar blantantly unjust decision earlier to Charlie Davis, had the ill-effect of dampening the drive of the West Indian players, and of course intimidating the incoming batsmen to the extent where they were not able to play their natural game. The West Indies were all out for 271. Of course the usual I AM SO SORRY talk and showers of apologies from the hypo crites followed in short order.

Black people must understand that the white man has in the past, and will continue in the future, to stoop to the lowest level to suppress black people's forward progress in every possible field of human endeavour. The Colonial slave masters allowed HIS "loyal subjects" to learn his game of cricket.

At the time, cricket was just another subtle form of pacification and paternalism. What has happened, particularly since 1950, is that the West Indies have moulded the game to our own liking; transforming it from a dull unspectacular drag, to an exciting sport. We developed highly talented players to overshadow and overpower the white man at his own game under the then existing rules. In typical fashion, like with everything else, the white man (English & Australians) has responded by changing the laws to suit himself, and made false accusations against the different new styles developed by our players. The Colonial mentality prevented most West Indians from spotting this elementary trick for what it was worth. The message though, is coming home clearer each day. Our work and efforts in the field of human endeavour, can only come to fruition when we relate and focus our activity on the development of our people. We cannot test our success while we continue to fraternize and compete with the enemy in his game, and under his Rules and Regulations.

MONTREAL CRICKET

Verdun has clinched the A division title by virtue of an easy 6 wicket victory over Adastrians and an upset 27 run win by West Indians over Crusaders. Set to score 84 runs, league leading Batsman, Trinidad born Cecil Marshall 36 not out and Q. Mauricette 31, was sufficient to secure an easy Verdun victory. Crusaders needed a victory or a draw against West Indians to virtually secure the A division championship. Chasing 124 runs, Crusaders at one stage got to 71 for 2 and seemed easy winners and league champions. West Indians ace oftspinner Vincent Chase had other thoughts. Bowling on a turning wicket, Chase found his length to clean bowl six wickets and Crusaders were all out for 98.

With the league over, Crusaders will go all out to beat Verdun in the semi-final of the knock out competition scheduled to be played at Canadair (17 Bus Laurentian Blvd.) Saturday August 9th. We encourage all our brothers and sisters to attend this big game. West Indian meet Adastrian in another game on that date.

In the B. division St. Vincent Mets and West Indians continue to dominate their section while Verdun and Crusaders are running neck and neck in their section. In a high scoring game played on July 19th between Verdun and St. Vincent Mets, scores were 214 for 4 (Keith Barette 81 not out - Mitchell 85 not out) St. Vincent Mets 168 for 4 (McRae 60, Jack Dear 45 not out). An aggressive knock by Jack Dear including five 4's and two 6's secured the bonus points for St. Vincent Mets and temporary leadership in the B division batting averages (for Dear).

BOXING

Brother Muhammed Ali was again sentenced (July 24th) to five years in prison by a federal judge on a charge of refusing induction to the Armed Forces. It was the identical unjust punishment imposed on the heavyweight boxing champion two years ago in the same case. Ali was again ordered to pay a $10,000 fine by U.S. District Judge Joe Ingraham. Ali's lawyer immediately filed notice of appeal and our brother remains "free" on $5,000 bond. The brother had sought exemption from the draft as a Black Muslim minister and a conscientious objector. This hearing had been ordered by the court to determine if wire-tapping conversations involving Ali had any bearing on his conviction. Ali maintains and we stand solidly behind him that black people need to fight for their own freedom from white racism in America not in Viet Nam. In 1969 we cannot continue to allow ourselves to be used as cannon fodder in the white man's inperalist wars.

NETBALL

We continue to encourage the sisters to come out to play on Sunday afternoons at 4:00 p.m. The grounds are located at Lower Canada College on Royal and Monkland Avenue in N.D.G. (103 Bus from Atwater). Get in touch with Sisters Viola Daniels 279-3733 or Merle Daisley 733-7053.

FOOTBALL

Montreal Junior Football Conference

Three more brothers Raymond Este, Korty Holder and Billy Carty have joined Patrick Thornhill, Collin "Kelly" Burlington, Limbert Merryman and Howie Lord at N.D.G. Maple Leafs training camp this season. They are eagerly looking forward to make the team and of course an exciting season. We wish them every success.

The Alouettes

Since brother Carol Williams is the only Black quarterback in pro football, we should maintain a very special interest in his all round performance this season. In an exhibition game against Saskatchewan Roughriders on July 24th, Carol (in his 3rd season with the team) called a perfect game to lead his team to an exciting 27-21 victory.

by Sports reporter

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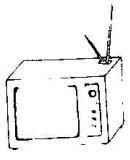

Call Carl: 931-8453
768-0545
after 6.00 p.m.

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PLEASE contact the Editors

UHURU

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what we're up against

THE POWER OF INDUSTRIAL-MILITARY COMPLEX

Black people usually refer to their enemy as the white man who has succeeded in building a system or power structure which has enslaved black people both nationally and internationally. What I intend to do here is to closely examine this system or power structure, pointing out exactly how it's works is perpetuated and effects the lives of black people.

The power-structure lies mainly in the U.S.A. and it is now being referred to as a "Frankenstein's monster". The basis of this monster is the military-industrial complex; this refers to the tie up between the Defense Department and the industries throughout the U.S.A., Canada, etc. To understand this fully some light should be shown on the budget of the Defense Department. Military spendings account for 70% of all Federal expenditures in U.S.A. The defense department alone spent $77.4 billion in 1965 (compare this with the poverty program which was allotted less than $2 billion). The largest item on the budget is "procurement" (44 billion in 1968). This refers to the contracts which the Defense Department gives out to the industries - it is the basis on which the military - industrial complex functions. More than 90% of its funds is spent in contracts to industry and educational institutions. (this complex also has its its fingers into the educational system - this will be dealth with later on). As regards property ownership, the accumalation of two centuries of military procurement is a worldwide and almost inconceivable empire, THE DEFENSE DEPARTMENT IS THE WORLD'S GREATEST REAL ESTATE OWNER. However the big point here is not the extent of the wealth of the military department but that the defense contracts has caused a closely knitted association between the military and most of the large industrial corporations in America and around the world. This is the structure that black revolutionaires (people have to face). The military contracts obviously restricted to weapons - guns and ammunition the industries provide these, so now **the economy of the U.S.A. is geared towards war. Moreover the industries, since they enjoy huge profits at little risk (defense department takes care of all losses heavily subsides the industries),** always support the military demand for a larger budget in its attempts to produce nonproductive articles such as weapons for war.

This complex also provides beautifully for career developments; **there is a steady flow back and forth of military and civilian personnel between the Pentagon and the defense industry.** Thus it is not coincienta! that retired army generals etc. become directors and managers of huge industries like "Colt Industries" or "North American Rockwell" that produce such things as M-16 rifles and missiles. Obviously the reverse trip is also common - from industry to Pentagon. The important thing to note here is that there is an open opportunity for officials to influence "procurement" or war policy while in the Pentagon and then benefit from their actions later on (after retiring from the army). Officials also benefit in the reverse. In this way the military - industrial complex perpetuates itself, for example, as of February 1, 1969, 2,072 retired army officials were employed by 95 top industries. This binds military power to industrial wealth and thus both the military and the industries agree on basic issues: (1) large military budget (larger if possible). (2) High cost in defense production, (3) no losses, high profits, (4) Public and congress must comply. There is for instance an Industry Advisory Council which meets after with the Pentagon to discuss even topics like foreign policy, this council was first called Defense Industry Advisory Council, the "defense" was dropped for obvious reasons - it was too blatant. The biggest problem now for this complex is to maintain the confidence of the public (mainly white) and congress in its effectiveness and integrity. If it does maintain this confidence, that is perpetuation is certain until overthrown by revolutionaries - obviously it would be those that feel the pinch the most black people.

The damage that this complex presents is that it militates against the public interest, especially the black public, as regards its claim on national resources and the lives of a downtrodden people. It is this very same complex that is fighting to carry on the war in Vietnam for the sake of profits and it is the very people that persist in sending black troops to fight externally for the maintainence of America's wealth, although they are citizens not free and not allowed to partake of this wealth. More fightening is the activities of this complex in such areas as foreign affairs, racial-science research, domestic riot control and chemical and biological (germ) warfare. As regards foreign, affairs this complex manages to employ the use of not only the C.I.A. but organisation such as the "Peace Corps", "CUSO" etc.

It's hurtful to know that there are black people involved in these organisation, who unconsciously filter back information useful to the Defense Department but detrimental to their own kind. For example, a black man may join CUSO to teach in Africa, at the end of the year, he maybe presented with a questionnaire and inadventently he provides important information. For example the military-industrial complex is now slowly entangling into its web, the educational system - because of the need of research. There are perfect examples where men have worked on research such as the methods of being able to study soil carefully from aerial photos. The men who worked on these "engineering" projects never knew that they supplied information helpful to the satuation bombing of Viet Nam - who knows maybe some of the researchers were Chinese. There are also universities that are involved in the research of germ warfare, and this is unknown to even some of the board of governors. We know against whom such type of warfare is going to be waged - against those people who live in countries in which it is said there are "population explosions" - Africa, China, India, Latin America etc. This complex also supports foreign research all over the world especially in the field of social-science: The socio-cultural patterns or the social organization of groups or processes of change. Through such research, under the heading of "world Patterns", the Defense Department becomes aware of weakeness of Nations throughout the world, from which they divulge a stratigy in case of a necessity to attack, usually the divide and rule strategy.

Black students should be very carefully of the type of term papers (research Papers) they present in what ever university they attend especially on the North American continent.

As regards domestic riot control, the Army's new domestic "war room" in the basement of the Pentagon, an "operation center" which would help dispatch and co-ordinate national troops for urban riots. And obviously the industries have come up with weapons appropriate for use against these "urban rioters". Clearly this spells genocide on Afro-Americans, nothing else. This military-industrial complex is the real enemy of black people, it is exactly where the Man is. Here he is powerful but here also lies his weakness. His power structure is too vast and is becoming too spastic.

Odinga Mbasa

BULLETIN BOARD

(1) The Pope is expected to leave for Kampala, the capital of Uginda in Africa to meet with African Bishops and Cardinals of the Catholic Faith. He is also expected to meet two delegations - one from Biafra and another from Nigeria to discuss the possibilities of "piece" between the two regions.

(2) A study on the term Negro has just been completed by UNESCO (the United Nations Educational, Scientific and Cultural Organization). They concluded that the term Negro can be placed in the same category with Nigger and blackie which they considered to be derogatory terms.

(3) Several Black brothers and sisters from Montreal and other parts of Canada have started an all-out campaign to raise funds to send to the Caribbean to aid in the publication of a few news papers that are truely addressing themselves to the fundamental problems in the Caribbean area.

(4) In the history of Montreal, there have been 7 black news papers all of which failed mainly because of lack of support from the brothers and sisters of this city.

(5) It has been learnt that the R.C.M.P. in Montreal is very anxious to meet some of the black people of the Montreal community; We were told that they are interested in finding out what is the mood of the black community. Many black families have been contacted by R.C.M.P. officier and a meeting is arranged for Thursday July 31st.

(6) Sir George Williams University has already accepted 20 foreign applications from the Caribbean for the coming year, 69-70. There a possibility that 3 more will be accepted in the coming year.

INFORMATION

(1) The February 11th Defense Committee will hold a family party on Saturday 2nd August. Starting after the James Brown show. (10.00 p.m.) The place will be the Coal Pot at 2155 McKay. Donation $1.00.

(2) The hight light of the Caribana Festivities in Toronto will be this weekend (August 2nd).

(3) Brother James will be at Man and His World on Saturday evening, August 2nd. Check the brother out!

(4) The U.N.I.A. and Friends are sponsoring a bus excursion to Toronto, on Friday August 29th, 1969. Buses return September 1st, 1969. Fare will $20.00 return. For more information call Mr. Tucker 933-2017 or Miss Debbie Parris 677-9848.

(5) Dick Gregory has agreed to speak at a soul dinner on the weekend of September 27th to 28th, 1969 for the purpose of raising funds for the February 11th fund raising committee.

(6) The "Soul Spirits" the teenage group of the Negro Community Centre, is planning a few tennis games in the near future. Anyone willing to lend tennis racquets, please contact Clultel Nurse at 681-5057 or Jim Stephenson at 738-9278.

(4) Subscribe to UHURU
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POETRY

A new morning dawns
with a difference
a black morning
creeping
bringing with it
The power of
eroding thought waves
that expose and reaffirm
the existance and beautify
ready to claim
what rightly belongs to it.
The mask of fear
gives way to the
nature of proud rage
no longer able to relate to
the piggery of powder
and scrubbing
lifting our lost souls
ten fold solid
with the power to rock
manking to its core.
This is ours my people
Cast off the last link and
lift your heads.
Let bare feet drum and
echo the message of a
coming.
Let the pigs split and scatter
or be trampled by sheer weight
of blackness
as we march forward
in battle.

W.R.
July 1969.